

The New Thought.

"NEW THOUGHT IS NEW LIFE."

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Faith and Works.

WE ARE told in the Bible that faith without works is dead. This is a truth, but no greater than its correspondence that works without faith are dead. They may have their origin in the most exalted motives, they may be performed by an individual of unusual ability, but without the recognition of the invisible energy behind them, they sooner or later meet some condition where the race thought is too much for them, and there they get their death blow.

Faith and works are like a man's two hands, the absence of either makes the man a cripple, not helpless perhaps, but shorn of his full power.

Faith that does not show itself in uses, must by law lose its force in time.

These are times when every generous impulse moves us to action, for if we who have caught a glimpse of possible salvation, fail the world, who shall deliver it?

It is not easy yet for us to be faithful, for we must walk by faith through the wild tempest of the race beliefs, and it seems as if the very ones we most yearn to help are the first to taunt when the victory is slow in coming.

But something of the stern joy with which the soldier identifies himself with the "forlorn hope" arises in us, as in spite of all "Fears without and fears within," we act in faith.

One condition of success is imperative, that is that each individuality accept itself, just where it is and as it is, as being the one where fullness of perfection may manifest itself "when all things are fulfilled."

One of our subtlest temptations is to defer our works of faith until we are "developed a little more." We often hear one say, "I have not attempted to do anything in this matter, because I felt I really did not know enough to meet it." Oh, how hard it is to trust! What is it we have to "know?"

Only that, "He establisheth the words of my mouth." In the earlier stages of self-consciousness the individual soul thinks itself isolated and believes that its salvation is brought about by its own efforts.

It does not see that it takes "The Father and I" to *make one*, and it will not see until its faith begins to work. When it begins, no matter how crudely, no matter how ignorantly, it has chosen in free will to work with the Universal Force and the ultimate *must* be redemption.

He who withholds his word because he cannot see any possibility of its being fulfilled can not expect to enjoy its results. Faith that seed will produce wheat never produced a crop, it requires the planting of the seed in faith.

As we look out over the world it does indeed require faith to inspire to the effort of speaking the word, of deliverance of the nations. The opinion from observation would be that they were rushing to destruction at headlong speed. In every country in all classes of society, dissatisfaction with, and resentment against each other, seem to be the rule of men, not the exception. But we "Judge not according to appearances but judge righteous judgment."

The action of Life is constructive, although to the limited capacity of sense it appears purely destructive.

This was the vision of Job when he said, "Though He slay me yet will I *trust* Him"—Trust Him for rescue, for deliverance. St. Paul's admonition to run with patience the race set before us, is a much needed one. Patience to work on in faith will transform any life, and the transformation of the individuals means the transformation of the nations.

The restoration or deliverance of self when seen in this clearer light becomes holy, for it carries with it the hope that other men seeing it may be drawn to the only source from which complete deliverance can come; the unseen though ever active Principle of Life, the father or source of all individualized life.

No man succeeds unto himself alone. His success is an inspiration to many he will never know, while the enviousness which springs up in those in a certain stage of development is akin to the state which produces failure, it is negative, and so melts away at the first uplifting touch of hope which whispers, "He measureth not His spirit to any man," some day you also will succeed.

The *purpose* of life is happiness, but men are too prone to forget this.

Even that hopeless creed the "Westminster Catechism," acknowledges that "The chief end of man is to glorify God and to enjoy Him forever." To glorify God, our Good, Life, Love, Wisdom, Harmony, Security, Supply, and to enjoy it forever. We may well give allegiance to that.

No man has been discriminated against, no combination of circumstances is too hopeless. "Is anything too hard for me, saith the Lord?" Truly, brethren, let us take heart and be of good courage, for the word spoken in patient faith overcometh the world.

ANNIE G. SHACKELFORD.

(Anne Dexter.)

The Power of Non-Recognition.

NON-RECOGNITION is in its way as powerful as recognition, and each has its own sphere of exercise. In the realm of the positive recognition is the law of our being; in the realm of the negative non-recognition should govern us.

There are many unpleasant things in character and environment that are only to be let alone in order to die out and leave us free. Recognition, in the form of opposition or resistance, is their sole life, and if this is withdrawn, they drop away from us, as the dead leaves that have hung on the tree all winter fall off at the approach of spring. The new life that fills the tree rids it of all useless things, and new life in the mind and soul will rid us of all useless externals. The little faults of children would disappear under a course of loving non-recognition and wise example. We enlarge and perpetuate them by scolding and fault-finding. Poverty would banish if we only looked steadfastly and trustfully for the better time coming, and we invite it and entertain it and prolong its stay by groaning and moaning and anticipating something still worse. Our own short-comings are magnified into unpardonable sins by an orthodox "religious" season of remorse and self-reproach. We have an enemy and we do not love him; a trespass has been committed and we have not forgiven it; some one has wronged you and you feel resentful; and you waste your nervous energy and spiritual force in remorse and self-reproach over your wickedness, when non-recognition is all that is needed to bring peace to your troubled heart. Simply put these things out of your mind. Hold faithfully to the thought of the All-good, cultivate your aspirations, and you will find your character and your circumstances conforming themselves to your thought, as naturally and easily as the tree develops into the perfect loveliness of leaf, flower and fruit.

"His ways are ways of pleasantness and all His paths are peace." Nature is surely as kind to men as to trees. The tree does not have to "agonize"

itself into a proper spring-time condition and neither do you. The new life and the law of growth therein, will do as much for a man as for the tree on his lawn, and remorse and self-reproach and all the rest of "the religion of cold-sweat," as it is so appropriately called, should be cast clear out of your mind by resolute non-recognition of the things that cause them.

I started out the other day for a walk, going westward with a lovely sunset just in front of me. For a quarter of a mile I faced a keen January wind. At the end of the quarter mile I turned to go homeward, and lo! I was in another clime, it seemed. The wind that had been nipping my ears and fingers was gone instantly, and I finished my walk in the still, cold atmosphere that makes exercise such a delight in winter. And the change came about by my walking with the wind instead of against. The slight current of air from the west was intensified into a wind by the resistance of my body in rapid motion; when this resistance was withdrawn the current was not even perceptible, and I thought, as I breathed the still, pure air and rejoiced in the healthful motion of my limbs, how many unpleasant conditions of body and mind and life would cease to exist for us, if we would only stop giving them the recognition of resistance and opposition.

ELIZA CALVERT HALL.

True Giving.

THERE is perhaps no idea more in need of the light of the Spirit than this one of giving. We have all been taught from our infancy the virtue of giving, but now that a new light is breaking in upon our mentalities I find myself asking of this light within, the true meaning of the word give. The best that I can see by the present light is that it is really self-retaining.

To the divine consciousness giving is the opposite to what it is to the human consciousness as all things are in the spiritual the reverse of their appearance in the material (so-called.)

I take this sweet little violet which gives me its beauty in form, color and odor and I ask it its secret of the power to give which seems to be its only mission, and the answer comes back, "It is holding within myself the beauties of the Infinite and awakening by my touch a correspondence of the same." Yes; it must be so, for should it give up its recognition of or its holding within itself these beautiful qualities there would be awakened within my consciousness no sense of loveliness.

The secret of perpetual life is in the power to perpetually give. Let the plant cease to give a recognition of life in the form of leaves, stems, etc., and that very life is a consuming fire to it and it is what

we call dead. It is mind's failure to recognize or hold within itself or in other words its failure to give the great abundance of life continually poured out upon it that causes disease, old age and death. Our God is truly a "consuming fire" if not given out.

It is truly more blessed to give than to receive, for only by true giving, or retaining within the self and showing as the real self the divine qualities can there be any growth. What we have called giving is only the symbol of giving and appears the opposite of true giving.

Let no one suppose for an instant that I am opposed to the symbol, for I say give in symbols—you can't give too much, but I do say, do not mistake the symbol for the real giving and thereby reduce it to robbery to both the would-be-giver and receiver.

Our giving truly blesses only when we can give as though it were the last morsel and at the same time reserve within our own consciousness the recognition of the creative power ever in operation in mind to create not only our supply but the supply of the recipient of our gift, which really only symbolizes our recognition of the operation of the law of supply in him. A few days ago a man came to my door with something to sell and, as I was fortunate enough to have a quarter, I bought some of his wares. As I did so he thanked me, saying, "Your help is always worth so much to me." He had been many times to me with different things to sell (coming first asking to work for a meal,) but I so seldom have any money at the time he gets round, I wondered at his always coming to me. But it was all explained when he said that after he left me he was more successful. Then I remembered that though I seldom had money I always held within my own consciousness the idea of his true relation to the law of supply. I never held him in mind as a poor man and a beggar. Holding within myself the idea of opulence for him was the true giving and the secret of his success. I might have given him many dollars, holding him in my consciousness as a poor unfortunate, and when that was gone he would have been worse off than before, unless he himself refused to accept my idea of him. Let us not give to people because they are poor and needy, but because we recognize that they are *not* poor and only symbolize our recognition by the outer giving. For instance a friend and healer relates this circumstance. A friend of hers was in great need of material aid, speaking in the world's way of putting it, and had rich relatives who were what the world again would call close. She asked the healer to give the word to help her out of her difficulty which she did by impressing upon their minds the real truth that their relative was not in poverty. She simply replaced the idea

of want by the idea of plenty and the needed assistance was forthcoming. Of course I haven't an idea that they were *conscious* of this change really, but to one living on the subjective side of mind the principle is very clear. We do not really give wealth to others, we hold within our consciousness the recognition of their wealth and symbolize our idea.

I have known healers in their great love for humanity to give of their life substance as they would give money from their purse, leaving them weak and exhausted. Every bit of giving we do in our treatments should be of that kind that not only strengthens the receiver but the giver also.

The only treatment really worth anything is *holding* within our own consciousness the recognition of the omnipresence of the creative power, which recognition is to the desire for good within the mind of the recipient as the light and heat from the sun is to the germ within the seed in the earth, causing it to spring forth into manifestation. We should feel no more exhaustion from such giving than does the sun.

I once heard a very beautiful healer and teacher say that some healers could, when in the silence with a patient who was receptive, see a life current passing from them to the patient in a circle. My vision of it as I heard her words was that the life current passed from her in a circle, the vibrations of which touched the latent consciousness of the patient, thus awakening it into expression, but never leaving the healer, returning instead with added strength after each response from the patient.

Let us seek to do the giving that truly blesses, for God does love a cheerful giver. That is, good flows to the one who truly gives, the one whose mind is filled with the divine idea of everybody and everything. Such alone are cheerful. Let us do that giving that will fill *all* hearts with cheer.

National City, Calif.

CELLA SLOCUM.

There are many Sauls even among those who call themselves Christian, Mental or Divine Scientists. In their enthusiasm, their unbounded zeal to induce others to accept their special interpretation of truth, they surround those they would help with limitations, which are certainly as unscientific as they are distressing. The very first thing to learn is that every human being must work out his own salvation in his own way. We can help others by means of strong, loving thoughts, and by a persistent holding of the idea of man's *present* perfection; but one can no more pull and haul a man into the realization of the kingdom of heaven than he can pull a plant into blossom. We can help to provide the influences of warmth and light, but we must leave the rest to the working of omniscient wisdom. —Eleanor Kirk.

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Opportunities.

LIFE is full of them. We find when we begin to practice the method suggested last month that they crowd in upon us thick and fast. How they help in our development if rightly used. We cannot lay too great stress upon this fact. Almost every hour brings its opportunity to affirm the principle of being, our oneness with the universal Life and to prove it true. Its absolute certainty may be more strongly impressed upon our minds each day by adopting this course.

The physical soon responds to this attitude of mind, and ceases to express disease when we habitually think health. The secret of our continual well being is bound up in just such a simple practice for our conditions are shaped day by day by our thought.

To be true then to our opportunities is to make possible our every desire. It is quick response to the Divine within us. It is the "seeking first the kingdom," which brings in time the things "added" to us. There is no chance or guess work about it. It is as sure as the laws governing nature or the universe; it is part and parcel of the Infinite plan; we cannot miss our good fortune when we have thus earned it. It would not be good fortune, in fact, if we had not thus earned it. How often we see people squandering money, unhappy in spite of much seeming good attending them. How truly it proves that good is a principle and that "a man's wealth consisteth not in the things which he possesseth." True wealth is of the mind, "My mind to me a kingdom is."

We receive more letters asking about supply or the overcoming of poverty than any other question unless it be of health or healing.

The trouble is that very few understand the true source of supply and constantly look outside of themselves for what is to be found solely within. Mrs. McGowan's book makes this subject very clear.

We can heartily commend it to all with whom this problem fails of satisfactory solution.

The opportunities for gaining wealth, happiness and desirable environment are numberless and yet these golden treasures slip loosely through the hands of the multitude because of ignorance. They need enlightenment as to these most essential factors of true success.

Give me this enlightenment and understanding of truth, and I am independent indeed. I fear nothing of loss, failure, misfortune. How could I miss fortune when I am a magnet to draw it after me and naught but foolish neglect of opportunity or abuse of mind power can break the current which binds it fast to me.

I can give but the veriest hints at present of the wonderful powers possessed by those who have learned to think aright.

Any one can follow out this subject to its happy conclusion if due consideration is given it and those who put into practice the truth thus cognized will stand amazed that they could have been so blind as not sooner to have perceived its wondrous effects in the life. It is "practice that makes perfect" in all effort to reach a higher standard. To practice the right use of opportunities will soon create new and better ones, so will life continually broaden out and its possibilities become greater; each one is a stepping stone to something better. We never gain a victory without having a chance to soon achieve a greater one; our talents constantly increase by use. We can never afford to let an opportunity slip from our grasp unimproved. In the light of this truth as presented last month let us view the question of supply.

Let us treat limitation as we have treated disease; it is to be handled in exactly the same way.

Some one has wisely said that "every true thought which you think, every true word which you utter, builds into the body the condition of health." So we may say of supply that every true thought or true word builds the condition or environment of the individual. We cannot hold poverty-stricken thoughts and expect to build up generous and attractive surroundings. We cannot draw fences of distrust, doubt and suspicion around us and expect great stretches of freedom or wealth of outer circumstance. We cannot be small in our dealings with our fellows and expect the Infinite to pour into our bosoms "full measure pressed down and running over." Not that we are to give indiscriminately or to impoverish ourselves or others in our giving, but to hold constantly the generous, opulent thought for ourselves and others, so shall the giver and the recipient be equally blessed.

One of the first steps to prosperity is to have faith in the basic principle of the New Thought that "all is good."

The next step is to act out that belief every hour of the day. If "all is good" where is the possibility of evil?

The other evening as I was watching the lights twinkling from the distant buildings of Coronado and the vessels in the harbor, I saw a gleam flash suddenly across the water up, up over the hills till it illuminated the dwellings on the summits and seemed a path from the depths below to the heights above. It is a symbol of the search light of truth, I said, which leading up from the depths of human misery and despair to the glorious summit of Divine Consciousness beholds the All-good and seeing realities, and in the realization finds its misery but the shadow of a dream.

The heights always stand ready for us, only needing the flash-light of recognition to lead us to them. Let us follow its upward glance till we rest securely above the gloom and uncertainty of the old world beliefs in sin, poverty, sickness and death.

M. J. C.

Growth.

THE mainspring of existence is growth.

Wherever vibratory movement is visible we say there is life; wherever there is an absence of this movement there is stagnation and deterioration. Growth, in the human mind, is due to an increase of vibratory force, or an alteration of the rate of vibration so as to conduce more to harmony.

In the course of the development and individualization of a man or woman a low rate of vibration often becomes necessary for a time in order that the whole being may the more readily come into at-one-ment with the law of attraction. This having been accomplished the foundation of true growth and advancement is laid.

Having become at-one with the principle of life (the law of attraction) we are led to perceive that all growth is from within outward—from center to circumference. All living things begin their existence at the *center* and from this source must proceed the sustaining power of the organism.

But there is another important factor which must not be lost sight of or relegated as a side issue in considering the question of true methods of growth. This factor is the intellect. While the "power behind the throne" (the energy which animates these bodies of ours) must be sought *within*, the intellect is the guiding, governing principle. It investigates, considers and finally determines what course it is best for the organism to pursue.

Remember, however, that mere intellectual perception of a truth is not sufficient to keep one from making errors in the process of growth. True knowledge results from the union of love and wisdom. This knowledge is termed intuition. In order to obtain it the intellectual faculties must be directed inward, and the consciousness sunk to those subtle forces which constitute the positive pole of being,—the animating principles of the man.

When this has been successfully accomplished we have grasped firm hold of the eternal principle of life, and so long as we retain our grasp of this principle nothing can overcome us. We stand upon the solid rock of Truth, impregnable in a consciousness of our relation to ourselves and to the universe.

The past history of the world has been largely a record of mistaken methods of growth. The race has become cognizant of Truth by grasping its negative pole first. When an error was discovered the first effort was to render men more conservative. Hence it has been the case in ages past that the masses have been excessively intolerant, bigoted and narrow in their views. But the law of the survival of the fittest has demonstrated that those nations which are the most progressive must ultimately prevail over all others. Wherever an individual has stepped out from his fellow men and proclaimed great truths which have carried the people up long steps of race advancement, we find a progressive spirit animating that individual.

While the world, because of its ignorance, has looked with disfavor upon those noble, courageous souls who dared to question the existing order of things and to expose the follies of conventional thought, it has yet been these growing, inquiring minds who have conducted every true reform and laid the foundation for every forward step humanity has ever taken.

At this time a broader spirit is beginning to stir deep down in the race life, and those who dare to give birth to original thoughts are no longer burned at the stake or subjected to the tortures of the inquisition. It only remains for us to ever keep in sight the fact that progress in knowledge of truth is our only savior, and all will be well. Over the portals of the kingdom of Heaven (within yourself) is written: "Eternal growth is the condition of admittance here."

WM. E. TOWNE.

If we are satisfied with what has been found out we shall find out nothing more. Those who have gone before us are not our masters but our guides. Truth is open to all, and has not yet been taken possession of by the few to the exclusion of the many. Most of the world are on the wrong track in their pursuit of happiness. They think there is happiness only in getting and possessing; but there is very little satisfaction compared to the giving and so making others happy.

The Spiritual Wants of the Age.

THINK is abundant and constantly increasing evidences that the more intelligent men and women of the present time are not satisfied with the doctrines of religion as they are usually taught in the evangelical and non-evangelical churches.

The non-evangelical find it as impossible to meet the wants of hungering and thirsting souls as the most rigidly orthodox. The reason is evident. Denial is not sufficient for those who have any spiritual life. They want a positive faith, but they cannot accept the common doctrines because they seem to be irrational. They contradict one another; their teachings are opposed to their sense of justice; and, at best, the fundamentals are presented as matters of faith, which cannot be understood, but must be accepted upon authority. They do not satisfy their spiritual wants, but they fear wholly to reject them. They feel as though they could not remain where they are, and they do not know how to extricate themselves from their perplexities. They have examined many theories, and finding no satisfaction, they have settled down into the conviction that it is impossible to find any help. They suspect every new idea as only another illusion, which will end in disappointment. For this reason it is difficult to reach them, while these spiritual wants are sorely felt, they are accompanied with a despair that they can be supplied. Men want a system of spiritual truth which will stand the test of reason; which is consistent with itself, and which does not lead to denial, but to affirmation.

The great objection to many of the "isms" of the present time, is that they are mostly negative; and negations are a foundation of sand. No such objection lies against mental culture. Here is all affirmation. While commending to an enlightened reason, it leads men to Truth and the Word of God. More exacting in demand than any doctrine, because requiring not only good conduct, but also to the motives of action and demand they shall be pure.

In this mental science meets the wants of every one who sincerely desires to develop the highest plane of his being, and to bring his noblest faculties into activity. They turn their faces to the light and are set in the path which continually opens to new views in harmony with those previously gained, and which leads to clearer light. There was never so strong a desire to gain some satisfactory knowledge of the spiritual realm and the nature of human life in it, as there is at the present time. But they desire rational knowledge upon this subject, as well as upon others.

The vague and contradictory "Manifestations" of the Spiritualists do not satisfy them. They demand a knowledge which will not take them away from the scriptures and Truth, but which is in harmony with the revelation of Truth, and which will add renewed force to all its prohibitions and commandments. They will find in the study of metaphysics something to meet all their wants in this respect. Man's spiritual nature and the laws of spiritual life are clearly unfolded in a logical and satisfactory manner. The spiritual world is brought nearer, and we learn the principles which regulate the intercourse of spiritual beings with one another; we see that they grow out of their natures; we gain some idea of their joys and sorrows and of the causes which produce them.

They need to feel the Omnipotence is on their side, and that Omnipotent aid is their refuge. Their expectations will be more than answered. These teachings will dispel their doubts and fears and help them in every duty and relation of life. They satisfy all the demands of our nature. We can commend them to everyone who desires help for the present and hope for the future. We have proved that it is not *belief about* spiritual things but the *sense of* spiritual things we need to realize. Come out, — Why? Not because repelled by the spiritual sense inherent in normal human nature, but because we could not submit to mental serfdom. We are just beginning to rise above effects and to see the wonderful significance of the word cause. We have yet in practice to treat all as parts of a great whole, each essential to all, and all to each. We have yet to rise to the sublime conception of one law, "one element, and one far off divine event to which the whole creation moves," but we are coming to it, as with every new day we pick up another of the scattered threads, to find it indissolubly connected with the Universal strand. Now then, the reverent spirit grows more reverent as the sense of eternal harmony fills his being. So no longer accident, locality, limitation, impress, but order, universality, infinity, past, present and future are one. Every part is necessary to the whole, and the whole is necessary to every part. In what new meaning man thus conceived, in a universe thus conceived, reads the words duty and destiny? Duty is no longer simply the judicious maintenance of purely material relations, it is the application of spiritual principles to material things. It is not simply an adjustment of affairs dictated by experience, it is obedience to the voice of that sublime order which is co-existent with all that is.

Destiny is no longer a question of what shall become of us after we lay off this mortal coil, it is a

question of rising equal to the opportunity, of working with the Power which moves through all things. Why should he doubt this condition hereafter who appreciates his transcendent destiny here? To think great thoughts, to cherish noble ideals and foster noble feelings, to aspire toward an ever advancing better—what a glorious destiny that is! To cultivate such thinking and feeling and aspiring, what a transcendent duty that is! The Eternal renders man the highest homage in holding before him the one, and summoning him to the other. And when man responds in a spirit worthy the invitation, he shows himself to be the possessor of some portion of the stuff of which gods are made. Such are the demands of the age. The wants of the age are sweetness to triumph over bitterness; attraction over repulsion; love triumphing over hate; the ideal over the real. We want to overcome all of the impediment in ourselves. We want to be a vital part of the harmonizing force of the world, and we want to feel, (we *do* at times) that he who aims at this end, however poorly he may manifest it, has the balance of influence throughout this and all other worlds on his side. *He* want (at our best, and that is synonymous with *spiritual* wants) to subdue all thoughts of our own ills and heart aches, in the Infinite and Eternal calm. May we arise from its consecration to a more unselfish discharge of the duties of life. Thus realizing within ourselves the spiritual wants of the age.

CLARA SHELDON CARTER.

God's House.

IN THE old days when you believed in an individual God sitting on a golden throne in the far off skies, if some one whom you supposed really knew had come to you, and told you that the Almighty God was about to make you a long visit, come down in all his glory to dwell in your house, right in the heart of your household, what would you have done?

You do not all live in palaces, and the environment of all is not such that they can entertain a King, therefore I ask you, what would you have done, if God had really sent you such a message?

I mean the personal God you used to believe in.

I can see you each and all, now, as you would have appeared; your eyes would have become search-lights at once. Your houses were not fit for a King, they must be cleaned, brightened, and beautified to the highest degree. You would have worked every minute, day and night, to make them fit habitations for your God.

Had they been too narrow, you would have made

them wider; had they not been high enough, you would have added another story. And every thing of beauty you would have gathered from far and near, to make your house fit to be God's house.

And yet, dear, knowing as you do now, that the Kingdom of Heaven is within, that the golden throne is in your own heart, and that God is there all the time, not for a visit, but for all time, what sort of a house have you built for him? Have you cleaned, and purified, and beautified it, as you would have done for the God of your old beliefs?

The God of your old, mistaken ideas, would have sat on your best chair, in the best room!

Not an unclean sight or a discordant sound would have marred the beauty and purity of his surroundings, if you could have helped it! What are you doing for the real God who has taken up his dwelling in your heart?

Have you made it clean, and pure, and beautiful for him? Have you cast out all the trouble, disease, and discord with which it was filled?

Is it a harmonious dwelling place?

Dear friends, make the home of God beautiful! Keep your hearts clean and pure and the reflection of the light within will shine back on you, lighting the way, and making your path an easy one.

ANNIE H. QUILL.

The Dignity of Silence.

SILENCE is golden! Why? Because it is safe. There is no waste of words, no bickering back and forth. Silence, the still silence of the quiet room, where one is entirely alone, is the powerhouse of man.

When we are alone in perfect silence, we are alone with our God, and it is in the silent room away from the noise and strife of the world, that we may find our Kingdom of Heaven, which is within.

He who first gains control of himself, and becomes silent in a battle of words will be the victor.

There is a dignity in silence, a quiet power, far greater than loud words and angry gestures.

It is well to come to all important conclusions, in the silence of your own room, away from the influence of other minds; there in silence, send out your messages of hope and love and desire, and they will go out on the mighty current of life, and be carried by it, to their destination.

Sitting, walking, or standing alone in the silent room, do you ever feel alone?

I never do! Peace is with me, and Love, and Hope, and when these three good friends meet, desire always "drops in," and my little "silent circle" always brings me happiness and good, for what can resist such power?

ANNIE H. QUILL.

Our Front Yards.

The poetry of this headline is not apparent, but nevertheless there is poetry of the richest beauty in the yards themselves, or perhaps "grounds" would be the more graceful term, and one of the great charms of the Angel City is these border lands of beauty and fragrance, lying between its homes and the street.

The front yard of the Los Angeles home bears small resemblance to that of its namesake in the distant East. The homely, old-time flowers that we used to love—the drowsy poppy and the gay hollyhock; the bright, sweet williams; the flaunting sunflower; the flaming peony and the more modest lilac, do not often show themselves in our midst, for we have put on the splendor of tropical luxuriance, and are lavish in our wealth of color and selection of aristocratic growths.

The plant life of the whole wide world is at home with us, and grows thriftily in our rich soil, and our front yards often vie in beauty and in infinite variety of growth with the hothouses of colder climes. And we have the advantage of those heated nurseries of plant life in that here growth is not forced but natural, deriving all the necessary elements for successful propagation from the sunlight and the soil.

Nearly all of our more pretentious homes are set in the midst of ample grounds, which are highly cultivated and adorned, and even the humbler homes are made beautifully attractive by their setting. Many are the little one-story cottages which wear a splendor of adornment such as would grace a palace. Sides and roofs are completely hidden by flowering vines, where birds nest from year to year, and the array of blossoms in the grounds is as brilliant as a summer sunset.

The green lawn, looking all the year as if it were the trysting place for June, is one of the universal features of our front yards, but it is usually shaded by palms and pepper trees; by the blossoming magnolia, the waxen leaves of the rubber tree, by acacias and splendid conifers, and occasionally by the *Grevillea robusta*, or Australian silk oak, with its delicately-cut foliage, and its creamy pink blossoms. We sometimes see also the banana waiving its graceful branches, while the brilliant poinsettia and hibiscus hold a revelry of color above the sod. In this clime the rose bush often attains the stature of a tree, and it has the habit of such generous blossoming that it is a marvel to the tenderfoot. It is like a big sister to the small bushes we remember in the East, or like a great-great-grandmother that has been growing for generations till she towers above her kindred beautiful in eternal bloom and loveliness.

The love for the rose is world-wide, and nowhere is it as deserving of our devotion as here, for nowhere is it excelled in fragrance, and seldom elsewhere does it attain to such perfection of color and magnificence of size as here where it is fed by the eternal sunshine, and matured by a soil that is full of promptings to growth and beauty.

The chrysanthemum family is quite a favorite with many, often taking the place of a hedge and growing from twelve to twenty inches in height, showing heads like those of some "great touseled sundog," full of brilliant color. We find them in crimson, gold, white, maroon, yellow beautifully variegated and ringed, great double blossoms, grilled and fringed, and standing out in a glory of color that quickly arrests the eye of the passer-by.

The new Ingleside Hybrid *Gladiolus* is also another favorite flower. Of them the grower says: "In size they are wonderful. In color and markings they cannot be equalled by any other flower. They are of the most delicate tints imaginable, with mottlings that are simply ravishing. The large, strong branching flower spikes, with blooms the full length, are indescribable in their beauty."

Upon the very streets you may catch the fragrance of the great, glowing carnations in some of our yards, and, looking, you may see them lying like a sunset cloud in some pretty nook or corner, and perhaps near by may be seen long lines of *gladiolus*, exquisite in coloring in all shades, red, pink, white, salmon, etc. Over the veranda may climb the *Lathyrus splendens*, or "Pride of California," which climbs to the height of more than twenty feet. Of it one of our lady florist says: "No words can do justice to the beauty of this climber. It is one of the most interesting native plants, with light, twining foliage, and which bears spikes of the most brilliant flowers of a rich, deep, velvety crimson. The number of flowers varies from two to ten on a spike. It begins blooming about the first of December, and blooms all through the winter months, lasting into May or June. A plant of it in bloom is a sight to be forever remembered."

While the broad sweep of lawn is the dominant feature of the grounds fronting the residences of our well-to-do citizens, its wide emerald must have its border of color and centers of bloom, and it is here that the wealth of our semi-tropical flora may be displayed. Among other flowers that make their homes between the house and the street we see sometimes the grand new poppy called the "Irresistible," so alluring are its charms, growing five feet or more in height, with fringed petals and immense circular flowers of a beautiful red. Then there are "Giants of California," the new petunias, bearing

great, rich flowers, four or five inches in diameter, infinite in variety of color and delicate tracery, princesses of bloom and beauty. The "gilt-edged canas" are charming, as are the new zinnias, "curled and crested," of all shades and colors; the beautiful blue African lily, with the *Cereus triangulatus*, or the monster night-blooming cereus, the scarlet bell flowered cactus and the Egyptian paper reed.

But it is impossible to name a tithe of the rare, rich, flowering plants that greet us along the line of streets from our front yards. The blooming magnolia tree drops its fragrance like the dew. The dahlia *imperialis*, that loveliest of all dahlias, grows to ten or twelve feet in height, and bears panicles of beautiful lily-like flowers, measuring at least eight inches from tip to tip of its shining petals. In color it is dainty mauve, almost white, with veins of pink, and ringed with pink around the orange-yellow center.

We may sometimes, too, find the cinnamon tree in our front yards, and the arbuton swinging its scarlet bells, and the coral tree, which breaks into wonderful bloom, and other flowers, shrubs and trees without number. Ah! but our front yards in Los Angeles are "things of beauty and a joy forever," *Eliza A. Oris, in Los Angeles Times.*

[What is said of Los Angeles in the above article is equally true of San Diego.—ED.]

Love.

GOD is love and we are his children partaking of his nature, and in the measure of our love so much do we approximate to the Divine. It is the extent of our power for good. Who can so comfort the sorrowing as one whose heart is full of love? Without it words however well chosen, are as a hollow sound falling on the heart but to increase its suffering.

Love is healing; how the mother's love soothes her little one in its childish mishaps, her kiss makes well, yes, heals bruises of flesh and spirit. Love's atmosphere is to the soul as balmy breezes to the sun-kissed flowers.

Smile on the cold earth,
O sun in your splendor,
And warm into birth
Buds beautiful, tender.

With melodies old
Charm, heavenly musician!
Warm hearts that are cold
Love, mighty magician!

If love should depart
We'd wither, we'd perish.
For dead is the heart
That love does not cherish.

E. S. HILL.

The Power of Right Thinking.

AT the close of my college course, I conducted the intermediate department in a mixed school. The directors, patrons and children informed me that my thirty-five pupils had never been under perfect control of the teacher. That every kind of discipline, peculiar to schools, had been administered, but without the desired effect, particularly in the case of one blue-eyed, black-haired boy, fourteen years of age.

After all they said I firmly believed I could make a success of the case, and opened school with a fearless heart.

The interesting boy and two or three others were the last to arrive and take their seats at the remotest desks. As they entered, the two or three looked roguishly from John to me and back again, as much as to say:—"Here's the 'tough,' now, we'll have fun!"

John sat with his arms upon the desk cherub-fashion, his chin upon his arms. His hair was unbrushed, his hands rusty with dirt, and his eye-balls the only clean spot about his round face. The embodiment of one whose catechism had taught him he was the child of the devil, he sat thus—with a half-smile tinged with sarcasm—watching my movements.

There were books to place, desks to rearrange, and several other offices to perform.

(I believe in system at the base of things, even if perfect liberty is the ultimate to be arrived at, and in organizing my classes I recognized no differences as to caste.)

In one of these duties more difficult and important than the rest, I raised my eyes, and looking straight at John, said, very confidently:

"John, you may do that for me, if you please." I then went about other duties. He rose up at once, performed the work with perfect dignity, and returned to his desk. I called upon him several times, each time receiving prompt obedience. The next day he was at his desk early, and with a face as bright and genial as any in the room. His hands showed a thorough cleansing, while his smooth-combed hair and clean clothes bespoke the operation of his right mind.

I afterwards learned that his mother had expressed surprise at the requests he made of her, and wondered what had come over him.

He proved one of the finest pupils in the school, and the mainstay of his widowed mother later on. I did not have one pupil who performed his duties more cheerfully. It was the wonder of the school and patrons, and yet, nothing strange at all. I had spoken to his real self and received a real response. The other teacher had made the mistake of speaking to a knave, and a knave replied.—*C. J. B. in The Life.*

From a Private Letter to a Pupil and Patient.

DEAR—: I have never wanted you to make any painful effort whatever, and you entirely mistake my meaning; if you think thus. I simply wished to show you the only true method of cure, a method that has lifted many above disease as formidable in appearance as yours. I have on the contrary wished you to seek a passive state, a condition of relaxation from all responsibility, as I am undertaking the cure and am willing to help you, but it must be in the way I see to be right and best. If you came to me for a kind of hypnotic influence, only temporary in its effects, you have come to the wrong person; you might better have sought some one in that line of work. Your former healer did not cure you, and that is what I purpose to do, if you trust sufficiently and seek to follow the true leading. Of course if you constantly antagonize my thought by resisting it, and wanting me to treat you in your way, why then I find myself tied hand and foot, or rather you erect a barrier between us, and thus hinder your own salvation from your troubles. The only remedy lies in true thought vibrations. If you can enter into my thought long enough to set up these vibrations, the needed rest will come to you. You are not asked to exert yourself or to make any painful effort whatever. You are asked to do just the reverse. Cease to struggle. Allow yourself to lie as an infant on its mother's bosom, cradled in the arms of Infinite Love. One thing I will do in response to your last letter which touches me deeply. I will change my mode of treatment, and believe I can bring you the much needed rest of body, but this is not cure, and that is what I desire above all for you. Your former friend could hold you for a brief time upon her ideal plane, but as soon as she dropped you you were back again in the old conditions. What I desire is to lift you permanently to this same high plane, by helping you to right and true vibrations, to change your conditions utterly. In other words true thought vibrations can entirely change all these diseased conditions. If you desire a sound, healthy body you can have it. If you desire alleviation from distress of body for a time you might as well take a narcotic, as hypnotic treatment. I will treat you for rest of body and mind and by so doing hope to enable you to think more rationally of what will bring you the blessing of renewed health. You are trusting too much to the finite and not yielding to the Infinite whose desire is for health and happiness.

God is. He lives in you and is seeking to bring you into harmonious relations with Himself and Hisself.
Of course I do not speak of a personal God,

but of that One Spirit of Life and Love in whom we live and move and have our being. It is this Life that is seeking through your very inharmonies to push you into the light of grand and eternal truth. As some one has recently written: "God is nearer to me than the beat of my pulse, the throb of my heart, the thought of my brain. I am His child, and it is His thrilling power in me that is my life."

When we can realize this fully we are *free* as the air; we can positively know no disease or discomfort. My dear, I am telling you that I know and have experienced. When I realize this Power at work in myself and see how quickly all disease flies from before it, can you wonder that I long above everything to *open your eyes*, the eyes of your soul or inner consciousness to the same saving truth?

Most faithfully and lovingly yours,

M. J. CLARKSON.

Dominion.

MAN has been given dominion over all things, but as he has not recognized this fact as pertaining to his individuality he is slow to realize his power.

And when he does awake to a knowledge that he does possess such dominion he in his ignorance expects to actualize his newly discovered dominion by controlling other individualities, and by willing them to do his bidding.

But this is merely hypnotism, the force of one mind over another, and is not a real expression of man's dominion.

The true dominion of man is within the sphere of his own individuality.

By recognizing the invincible power of his own Spirit, he centralizes vital force in his personality, which sending out emanations peculiar to itself attracts that which is in harmony with the dominant ideal.

The true way, then, to attain one's rightful dominion over all things is to cultivate one's own individuality.

Bangor, Me.

C. W. CLOSE.

"God working in you to will and to do." Neither illness nor poverty can result from the work of Good. Good does not work meanly. The only gauge of life is our capacity to receive. The source of good has never been fathomed. It is as a bottomless ocean. But we are never *compelled* to embark upon it. Man's freedom is complete. No power in the universe *compels* him to be good. It is a matter of his personal choice. But when he has chosen good he is invulnerable at every point. No floods can overwhelm him. Underneath are "Everlasting Arms."

CHAS. B. NEWCOMB.

Treasure-Trove.

ALL who have seen the home of THE NEW THOUGHT in San Diego, pronounce it rightly named. It is every day a fresh unfoldment to us of Divine love and beauty and we can never forget for one moment the Hand that has gradually led to this favored spot.

The "letting go" has been full of blessing, and from full hearts we can testify that it is better to trust in the Law than in man.

The childlike attitude which ever trusts this higher or divine law of goodness for guidance, supply and development is the only attitude conducive to the fulfillment of desire.

It is the attitude of the child, yet of the Master which says ever, "Not I, but the Father, He doeth the works." And now that we understand just how this Father works, not by arbitrary compulsion, but ever in love, not by ways attributed to the God of the Jews in past superstitious beliefs, but by orderly law, how fully we can trust, how freely we can breathe in this calm atmosphere of perfect peace.

Fear hath ever torment, and implies responsibility. The letting go of all care because God cares for us, because the law provides for our every need does away with all responsibility and we are as free as the birds of the air.

This is the lesson of Treasure-Trove and we believe that many will learn it here under its roof and will go out to bless the world with its clear demonstration in the life. As Anne Dexter so well expresses it this month: "The restoration or deliverance of self when seen in this clearer light becomes holy, for it carries with it the hope that other men seeing it may be drawn to the only source from which complete deliverance can come."

One of the "Opportunities."

PERSONAL experiences of the Power of Thought are so helpful to those who are only just beginning to walk the road that leads to light, that I will give an experience that I lately passed through, with happy results. In a sudden emergency it may come to one, as by intuition, to try this Power, and if one can have faith, all will be well.

A short time ago I was cheated out of quite a sum of money, by a person who called his sharp practice business. Obligations were repudiated and plans for several months completely broken up, and all this done in a very offensive manner. Although I passed through the ordeal very calmly, apparently, I was internally in a great tumult for two hours. I imagined this and that evil result and pictured what I should probably have to do, in consequence of

these unforeseen events. Suddenly two things came into my mind, a paragraph I had seen in a book: "This thing that has come into your life is yours to demonstrate over," and a remark of a friend, "The thing is to conquer yourself." I sat down at once, closed my eyes and asserted that that was the very best thing that ever happened to me, and that that person had no power to harm me, etc., etc. Before night I had more than made up the loss, and as things turned out, it was much more to my advantage, than if the original plans had been carried out. As it was indeed proved that that person could do me no harm. It seems as though we might rely on this; if we regard a thing as evil, it will prove so to us, but if we assert an apparent evil to be good it will work out so to us.

FIDELIA GARNET.

Any man can *instantly create* a better ideal than he has ever yet had, and by the *use* of Words can rise to that ideal. It is true that as soon as a spiritual truth opens in man's consciousness, a new and even brighter truth dawns farther on, so that, unless man wills to look downward, his path trends evenly and pleasantly upward, for there is nothing in the *spiritual path* that can make afraid or sick or despondent. The spiritual path is the natural path for mankind. This is Wisdom's way—a way of pleasantness, a way of peace; a way of prosperity, flower-bedecked amid sweet odors and the joyous songs of birds, warbling brooks, clear skies, glad sunshine and delightful associations along the path through the new earth, the spiritualized material world.—C. J. B. in *The Life*.

GALVESTON, TEX., Jan. 10, 1898.

DEAR LIDA CLARKSON:—Your beautiful work, "A RIFT IN THE CLOUDS," is received and I cannot find adequate words in which to express my thanks for the pleasure its perusal has given me. From beginning to end the earnestness which breathes in every sentiment, is a fitting index to the lofty character and aim of its author, who seems to be ever striving to assist those who are "seeking the light," straining their eyes to catch a glimpse of that "Rift in the Clouds" which will dispel all darkness and doubt here, and guide them to a haven of rest and happiness, where no clouds obscure the brightness of an ETERNAL DAY. May its influence be far-reaching and bring comfort to countless thousands.

Lovingly yours in "thought,"

ANNA E. DELONGE.

Many great deeds are done in the small struggles of life.—*Masonic Herald*.

The Silent Circle.

Thought for the Silent Hour to be held through the month:—Each event of my life is an opportunity. I will use it for my best and highest good only.

Thought to be held in unison from April 1st to May 1st:—My consciousness of Divine Immanence lifts from me all sense of responsibility or fear. I am fearless and free.

Correspondence.

OMNIPRESENCE MANIFEST IN ME.

"I will be what I will to be," Omnipresence manifest in me, Guide, and lead and teach me how The truth to know, I would believe it now.

To realize that "All is Good" and I And God are one, and all beneath the sky.

In this great Universe that we behold, Is God, expressed in bodies manifold.

When I this truth can fully understand That God is Law, and all things wisely planned.

His will is mine, and all that I desire, To have, to know, or otherwise aspire.

To be, or do, is possible just now, Then, and not 'till then, shall I see how

I may be what I will to be, For Omnipresence manifests in me.

LIZZIE P. HADE.

SITTING IN THE SILENCE.

DEAR BROTHERS AND SISTERS:—I find that while I am sitting I travel over so much space in a very short time, distance is nothing, my thought comes in a greeting of good wishes, health, strength and prosperity to all my brothers and sisters. It gives me a trustful, healing sensation and that we are in a circle of love, all putting out the same thoughts to each other. I seem to see so many faces and all are listening to me. What am I saying? Oh! not much, just a word and I hope you are all well. I can see that you are all as glad to come into this meeting as I am, and you have all left your care and trouble behind you. This silence is a great help to us all, spiritually; we trust and wait, some perhaps do not realize anything different, but to me comes a restful feeling, a confidence in our unseen but felt Life Principle. We are a part of it, a

flowing stream and one in unison with all other lives. We are what we think we are. Good thoughts make good actions, health and strength; a thought that we are liable to sin and disease, keeps the mind in that channel, we can not get out of the influence of it, till our use of Mental Science is taken up. In our own homes, comes a solution of many of the difficulties; perhaps our nearest and dearest friends throw an influence of distrust over us, by simply a word or look; there is a feeling that they do not sympathize with us; we cannot entirely ignore them, but we can cast a spell of good words and deeds around them to release us from bondage. We must be free. Never give up to doubts, but grow by our aspirations. I hope our editors will excuse all of our shortcomings and put in print what may seem best.

Lovingly your sister,

MRS. A. A. PIERCE.

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Dec. 1, '97.

DEAR MISS CLARKSON:—I enclose \$1.00 to renew my subscription to "THE NEW THOUGHT," which expired with the November number.

I want to tell you how much I enjoy the magazine and how much interested I am in the thought which it expresses. I have for years had a sincere regard for both yourself and sister, having been a subscriber to Ingalls' Home Magazine as long as it was published and having been much benefited by your earnest efforts to help others through the columns of that magazine. And yet when you sent me a sample copy of the "Silent Circle" I was not enough interested to subscribe.

However my eyes were soon opened and I would not exchange what has come to me from this line of thought for anything I can think of, although I fall far short of the heights I want to reach. Wishing you good speed in the work, I am, very sincerely yours,

LILLIAN R. GALLUP.

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